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EVENTS CREATE EVENTS

ONE of the chief lessons to be learnt from recent events is that there is a world opinion: that it counts; and that, when aroused, it is going to be difficult for any single nation to ignore it.

True, world opinion is being defied by the oppressors in the tragic country of Hungary, but it is not being defied in a manner that would have been possible two or three years ago. The Hungarian people are still on their feet and cannot be mowed down or cowed as in the past. The ideological pretension of Communism, that it was representative of all the workers of the world, has been blown to pieces. The Hungarian workers draw their greatest support, apart from their passion for national freedom and the other freedoms that go with it, from the knowledge that world opinion is behind them.

Russia cannot quite ignore the United Nations in the manner of the past. There are too many nations asking too many questions in a new way. Many Russians must be aware of this: there is probably troubled opinion among them. Whatever may have happened since the days of Stalin one thing is certain, that the complete control of the Russian mass-mind is no longer operative, and certainly not the control of the satellite mind. For one thing, it is obvious that there is no complete unanimity among the Russian leaders as to what ought to be done. There is, if not a division of conscience, then a hesitancy about the next step, and the step after that. A divided dictatorship cannot impose a mass opinion, for the mass is aware of the division, and knows probably that it reflects its own.

The confusion and revolt in the European Russian empire, has opened the gates to world opinion. It is pouring in. It cannot be ignored. In short, as we have suggested previously, there is something new in the world. It is a world morality becoming more and more articulate through the United Nations.

A New Situation

The British and French action in Suez has eventually been influenced by an interior national public opinion in awareness of world opinion. The question has been asked by most people. What can be done that is right? Debate and consultation have taken place, and the opinion of other countries has been of the utmost importance. Events have created events and there is now

a new situation. There is little use in carrying on the debate just to try to prove who is right or wrong in the past. The past is over. There is a new-pattern to be created not only in the Middle East but in a general world situation.

And the New Pattern

It seems apparent that a U.S.A. public is appreciating a real United Kingdom difficulty in the Middle East. It may be that Nasser hasn't scored such a mighty political success after all. It is apparent that he is a war-maker and not the "colonialist" underdog that Mr. Nehru, for instance, seemed inclined to regard him. It is apparent too that France can hardly support her position in North Africa by sending aeroplanes to Israel. The Arab states have to ask themselves what possible advantage they can hope to attain by attempting to drive Israel into the sea—and always with Russian help. The Israelis must see that they cannot act independently of those who helped make them a state, and still maintains them as such. Britain will have to appraise her situation in the Middle East and it will be an agonizing one.

And it is certain that profound changes are going to take place in Russia's relationship to her satellites and perhaps in Russia itself. There is a new situation.

Cyprus

Very soon this country will have to come to grave decisions about Cyprus. It is unlikely that any agreement will now be reached about the island that does not include N.A.T.O. or representatives of it. Britain of herself cannot come to an agreement as between Greece and Turkey about the future of the island. Recent events, and what seems to be the wishes of the great majority of the islanders, preclude a unilateral settlement by Britain. As long as the vital interest of world peace is preserved there is no reason why British predominance, at the cost of continuous terrorism and attempted suppression of it, should be maintained. The ultimate question is the future pattern of world peace: not peace at any price: not peace bought merely as a surrender to force—which never brings peace anyway; but a pattern in which the security of all nations is maintained. This pattern is a possible one to create in the Middle East and elsewhere. But it means recognizing a new alignment of forces in the world: and a trust that the war-

makers will be controlled by the peace-makers. Who are the peace-makers? Where and how can they be reached? How can they be organized? These now are the dominant questions for the future, and not the prestige of any nation in the old manner.

WHAT I HAVE LEARNT

(Two junior ministers describe what they have learnt from the ministry. Two senior ministers wrote last week.)

I

By Geoffrey W. Potts

(Colne)

THE question was put: what is the aim of your ministry? I remember embarking upon a long, detailed explanation in answer to my friend's question, and realizing later on in the day that every minister's aim, my own included, might possibly be summed up in one borrowed phrase: that people might have life and have it more abundantly.

Oddly enough, though, one learns that many people apparently do not want to live, much less live abundantly. They would rather exist. The trouble partly is a mixture of laziness and indifference. The way to life is unknown because they have not taken the trouble to cover even the first mile, and because it does not seem to matter anyway whether they do so or not. No amount of preaching, teaching, persuading, arguing, serves to rock them further than their heels. For such as these, including as they do not a few church-goers, one can only point to the way and hope that one day they will feel the urge to put on their walking shoes.

Meanwhile, one finds the utmost strength and encouragement in the small company of adventurous pilgrims for whom the way is a daily endeavour. While such people exist, however few in number, one's life's work is fully justified and amply rewarded. All the attractions of more remunerative, easier work count little against the joy—and it is real joy—and sense of mission experienced after having gone one step forward in spirit with a fellow traveller.

In matters of belief one becomes aware of those who are *assessors* and those who are *believers*. There is a difference. The assessors are ready to subscribe to belief, for example in the moral teachings of Jesus, but when put to the test they collapse. Their belief is no more than an intellectual assent to certain theological propositions. The believers, on the other hand, believe with their hearts as well as their heads. They may fail also when put to the test, but at least they make a conscious attempt to put theory into practice.

Perhaps an over-emphasis of Unitarianism on the rational element in religious belief has something to do with this, though Unitarianism also emphasizes that while being thoughtful, belief must also be personal and vital. If and when belief transcends the arid desert of mere intellectual assent and becomes a living reality, one may then look forward to the lay representatives of Unitarianism becoming a potent influence in the life of society.

On the purely personal level one learns from one's ministry the absolute necessity of discipline. To reach others one must have a certain degree of spiritual fitness, and that is not a state acquired once for a lifetime. Every waking hour demands a discipline to maintain and increase one's fitness for service. Often—who will not admit it?—the shores of thought and feeling know the Spirit's tidal ebb and flow. Then one's ministry is hard. But always the ebb becomes again the flow, and in these moments, or the memory of them, the strength of a minister is born.

II

By John Minshull Quirk
(Pudsey)

I AM no longer of the opinion that my basic work is to shepherd the greatest possible number of people into my churches. I no longer consider our denomination as a kind of perpetual spiritual roll-call where my concern is to see that the intake of members is greater than the numbers leaving or passing away. I am no longer primarily concerned that harmony should reign in the Darby and Joan Club.

These things may be important but I am the minister of a church. As such I can be described as a man who has declared to society that he is aware of God—however that God may be defined. This awareness of God, and my relationship to God—however inadequately I may postulate this—Thou of my experience—however badly I may formulate my arguments and intellectual reasons—this awareness of God which I must relate to my ordinary life, which I relate to others, which I show to others and which they show to me in my relationships with them, this awareness of God is what has been strengthened and deepened in my short time in a man.

The theologians, the positivists, the philosophers, the psychologists, they will continue to discuss this awareness and seek to analyse it, and this is good for without rational thought we are lost, without seeking an intellectual understanding of our experiences we perish, but these enquiries alter not at all the value of this awareness I have. Man cannot live by reasoned and intellectual exercise alone.

I have learnt that my awareness of God is to be measured and experienced in my human relationships. It is something I feel, with my spirit. When I meet a fellow minister; when I talk over a family problem with a member of my congregation; when I face death with someone; when I rejoice with new parents over their gift; when I joke and laugh on the cricket team outing; when I conduct a service; when, in short, I am in a right relationship with myself and others, then, I am in communion with God, and am aware of this Presence.

Our relationships with one another in this world are complex enough at all levels! Our reason must seek to clarify them and categorize them, but also our emotive faculties must seek to experience them—there are problems enough here. In Peter Appleton's poem, he illustrates this problem of relationships. The wife of a soldier decorated for bravery and now on a charge of murder is asked how he won his medal:

"Oh that," she said,
They pinned that on
The other time
He killed a man."

What have I learnt? Nothing except something which is for me pretty terrific!—that my work as a minister, has proved to me what I could not know before, that my awareness of God is shared, enriched, deepened and confirmed by the fellowship of my churches, by the fellowship of my colleagues and friends, and by the many people who minister to me much more than I to them.

COMMENT

The United Nations

MANY of us, I suppose, have done more thinking on foreign affairs during the last six weeks than we have done for a long time, and at the end been unable to come to any really firm decision. One conclusion to which all of us have come is, I suppose, that we are convinced that "something" must be done to make the United Nations more of a reality than it is. Ideas have often had a far greater force in history than has been justified by the degree to which they have corresponded with reality. The Holy Roman Empire was one such idea; I am convinced that so far the United Nations has been another. It is now six weeks since hostilities began in Egypt and in spite of the fact that enthusiasm has been

worked up over the Canal and general Middle East problems to a degree hitherto unknown, the armed force under the control of the United Nations is still microscopic and far short of that wide range of armaments that is called for by modern warfare. Were Britain and France not well-disposed towards the United Nations, the futility of the present scale of its interference would be self-evident. One can see only too well why no obedience was given to the judgment of the United Nations that Egypt should cease to interfere with the ships of Israel. It is to be hoped that the present demonstration of the weakness of United Nations when it comes to action will result in putting a really effective force at its disposal wherever and whenever it may be required. Until that force is in existence, we can hardly expect the United Nations to become free of the process of "ganging up" that is a mark of so much of its deliberations at the present moment.

Parliamentary Laughter

I am one of those who are often annoyed by allegedly humorous turns on the radio. The invisible audience playing up to the invisible hint that laughter is expected, obediently does its part, whilst I am left with the impression that either what was said was just silly or that I can't see an obvious joke when it is made. This morning I was reading Mr. Selwyn Lloyd's statement about the impending withdrawal from Egypt, when I was struck by the effect that it had on the Opposition's capacity for laughter. There were twenty occasions on which the statement affected the hearers with laughter—(Opposition laughter) — (renowned Opposition laughter) . . . (Loud and prolonged Opposition laughter)". On thinking it over, that is a common behaviour of Oppositions no matter of what colour.

When I read the statement I couldn't see anything in it to excite laughter. It was something that I either agreed or disagreed with, and in either case laughter did not seem to be the appropriate response. One or two things a Minister may say may be amusing in the context, but can one imagine a Minister speaking for even a half-an-hour on a serious subject, and giving twenty occasions for mere "laughter" or even "prolonged laughter," to the ordinary man? I could only come to the conclusion that when such things happen it is only because the Opposition's zeal of its country hath eaten it up, and it has only managed to switch its emotional discharge to mouths and throats in time to prevent the House from being inundated by the flood of their tears.

Small Farms

A short time ago I praised the great productivity of Belgian farming. The average farm there is only 16 acres, and I have just received an interesting letter enclosing some cuttings very much to the point. My correspondent in referring to these says that they seem to suggest that the Belgian holders probably live at what would here be regarded as a standard of extreme poverty. I don't pretend to know whether that is so or not: my purpose was simply to show that if we use our resources aright there is nothing to prevent the world from maintaining a very much greater population than exists at present. Many people seem to think that there are far too many very small farms in Britain which do not give a reasonable income to their owners; and others say that we have too many incompetent farmers who would go bankrupt in trying to farm in Holland or Denmark. For more is involved in this question than just the size of the farm. It would be a sad day for Britain or any other country, if the land were to be split up into relatively few great farms that enable a maximum expenditure of machinery to be employed with the minimum of labour. A report prepared by the Economic Department at Wye said that some of the smaller farmers were not necessarily dissatisfied with a low profit—they set a high price on independence, a varied and interesting life, and possibly the chance to have a large farm one day. The Belgian experience seems to show that a preponderance of small farms does not necessarily lead to inadequate production.

Continued.

WISE MAN FROM THE EAST

By Dudley Richards

A GERMAN-JEWISH rabbi and scholar, with whom I spent many pleasant hours in conversation on subjects of interest to us both, once remarked to me, "academic studies are a narcotic but a respectable narcotic". My friend was an exile from his native land and was moreover old and blind, so this remark, whether original or a quotation, might be excused as an expression, however good-humoured, of world-weariness and disappointment. For could he seriously class the delights of the study with the pleasures of wine and tobacco, or imply that the slogan "temperance is self-control" might require to be chanted in the halls of universities as well as outside public houses?

Can Krishnamurti then be serious in his new book? This remarkable Indian, whose book "First and Last Freedom" aroused much interest and comment a year or two ago, has recently published another collection of reflections and opinions. It is like an echo from the past when I read: "We are intent on escapes, the more respectable and organized the better". And elsewhere he says: "Knowledge is an addiction, as drink". The challenge of such utterances confronts us on page after page. Certainly, this is an age of escape: but perhaps we had not thought that our own favourite occupation or hobby was an escape, possessing no more merit than that of being respectable in comparison with other anodynes. Yet calmly, dispassionately, Krishnamurti asks us to consider that it may be so. He believes that our very anxiety to solve our problems is only a way of avoiding the problems themselves—which is just what most of us want to do! If you have a problem, it may help you to be told that "freedom from the desire for an answer is essential to the understanding of a problem", or, simply and directly, "you are the problem".

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Undoubtedly there is a flavour about this book which reminds one of certain forms of Eastern thought which seem world- and life-denying to the extent of absurdity or, at any rate, contradiction. Moreover, Krishnamurti's reflections on knowledge are apparently based chiefly on interviews with Eastern scholars, for whom, as is well known, it has often been more important to know the sacred writings by heart than to produce any original thought of one's own. At another time it may be possible to consider these and other criticisms that suggest themselves. What we must not do is lightly dismiss the book as a collection of cranky and odd opinions. Let it remind us of another book, and the queer, troublesome, searching utterances of another teacher. "He that loveth father or mother more than me is not worthy of me". "He that loveth his life for my sake shall find it". "Lay not up treasures on earth, but lay up treasures in heaven". "Strait is the gate and narrow the way, and few be they that find it". These are more familiar to us than the reflections of Krishnamurti. Do we understand them any better? Is not the reading and repeating of them often no more than an escape from the need to look into our own hearts and minds?

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Christmas is coming, and Christmas is the great season of escape. A temporary blanket of mild goodwill and benevolence will enfold us, and we shall almost persuade ourselves that the golden age of peace, joy and love is coming at last. We shall give 10s. to a charity and earn the right to sit down to a dinner costing £2. We shall celebrate a birthday but in most homes there will be no mention of him whose birthday it is. We shall hum familiar tunes without bothering much about the words: invoke a Prince of Peace, and rush and bustle about more than ever, if that were possible:

* "Commentaries on Living: from the Notebooks of J. Krishnamurti," edited by D. Rajagopal. Gollancz, 1956.

give our children presents, but be no nearer to giving them the gift of a quiet mind. The days will soon pass and the world will not be obviously the better for them: the blanket will be lifted and the cold will descend once more. The great escape! and Unitarians will join in as fervently as the rest. And none of this is surprising, for we all know that we are going to join in a good old pagan riot, the warmth of which will not last any longer than the yule log fire round which our forefathers sat in far off days.

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But in churches at least, strange stories will be told to the children, stories featuring poverty and hunger, telling of acts of tenderness and mercy and of the love and service that spring from wisdom and spiritual insight. I recall one now—the loveliest Christmas story that I know—of the little boy whose poor mother taught him the meaning of invisible gifts, and how such were all the best gifts of the Christ-child, and who brandished his empty stocking on Christmas morning with the joyful cry, "My stocking is full of the gift that you cannot see."

Krishnamurti is a wise man from the east, bearing gifts that come most appropriately at Christmas time. It would be misleading and unfair to suggest that he has any interest whatever in the correct observance of Christmas; and he might be as critical of me as I have been of our traditional behaviour at this season. Krishnamurti does not ask for followers: he criticizes organized religions: he thinks that a belief in God may be only a refuge from the stupidity and cruelty of our daily living. He is not himself a Christian, a Buddhist or a follower of any teacher. Yet I suspect that the purposes of Jesus and those of Krishnamurti are not remote from each other. At all events, the gifts that this wise man brings are the Christ-child's own gifts in the story. They are the gifts of self-understanding, of enlightenment, of wisdom in the inward part, of unselfish love that asks for no reward, and the service that is perfect freedom. These are the gifts that last, and they are gifts that we cannot see.

CENTENARY OF ST. VINCENT STREET CHURCH, GLASGOW

(Contributed)

IT is good that the Glasgow Unitarians should have celebrated this year the centenary of their present church, opened in 1856. For while the long extinct Montrose congregation was the first bravely to call itself Unitarian, and that at Edinburgh has had much the longest continuous existence, the Glasgow congregation was the first to build a Unitarian church in Scotland—in 1812. It was a courageous thing to do in face of the dominant Calvinism and the strong antagonism to Unitarianism. From the start the small and far from affluent congregation was burdened with a big building debt despite quite generous help from English Unitarians. When the vigorous and aggressive George Harris began his long and glorious ministry in Glasgow in 1825, he quickly made a great effort to wipe out the mounting debt. An appeal to the English Unitarian churches and individuals realized the fine sum of over £614.

Despite this great effort, the debt on the first church was in fact never entirely extinguished. Not until the valuable Union Street site was sold in 1854 to a newspaper press for £5,300 was the debt finally settled. The congregational report for 1854 says: "On the 7th day of May the doors of Union St. Chapel closed upon us for the last time. . . . But your Committee trust that the parting was but the first step in the journey to 'a temple in more perfect outward harmony with our beautiful inward faith.'" While the new church was being built, the congregation met in the hall of the Mechanics Institution, having been refused the hall of the Atheneum. St. Vincent Street Church was opened for worship on April 13, 1856, with Martineau as the special preacher. The congregation

had moved westwards in the city, and Unitarianism had risen considerably in respectability and public esteem. No longer would an orthodox church refuse baptism to a child because its father had worked on the Unitarian chapel, as had happened forty-four years earlier when the first Glasgow Unitarian church was built.

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The minister under whom the new church was built and great new life brought to the congregation, was the young and energetic Henry William Cronkey, one of our most famous ministers of the 19th Century. During his brilliant Glasgow ministry, 1852-1869, all was life and stir. The spiritual deepening and "inwardizing" of Unitarianism which had begun after the end of George Harris's Biblical Unitarianism, was continued under Cronkey, combined with public spirit and a great interest in science. Such an outlook created the great days of the Glasgow Unitarian congregation. Because of Cronkey's great interest in religious education, the Glasgow Unitarian Church Committee published in 1855 his "Religious Services for Children", and in 1860 the congregation began to use a hymn book which Cronkey had specially compiled for them. Through Cronkey's inspiration quite a large number of recruits for the Unitarian ministry were gained from Glasgow. Nor can one doubt that the Mitchell Library and Baillie's Institution, two libraries which Glasgow citizens to-day enjoy through Unitarian philanthropy, were due to the public spirit inspired by Henry Cronkey. The same is probably true of the McQuaker Trust which is to-day the mainstay of Unitarianism in Scotland.

Indeed, such was the high esteem in which Cronkey was held outside Unitarianism in the university and scientific circles of Glasgow, that after he had moved to Birmingham in 1869, he was brought back to Glasgow in 1871 to receive at the hands of Prof. Allen Thomson a presentation for his services as Librarian of the Glasgow Philosophical Society. At the same time his valuable services to the Geological Society and the Natural History Society were praised. Still later, Glasgow University brought him back once more—in 1882—to receive the honorary degree of LL.D.

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Dr. Cronkey happened to die on the same day in 1893 as the famous scholar, Benjamin Jowett. So Richard Acland Armstrong, Cronkey's admirer and biographer, preached a memorial sermon at Hope Street Church, Liverpool, on October 8, in which he compared the two men. He finds them equal in ability, character and personality. Yet of Cronkey he says: "We Unitarians feel how great a leader has been taken from us. But that is all. No great University is conscious of transcendent loss. The nation at large does not even know his name". On the other hand, Jowett, the Conformist in Church and State, was honourably remembered everywhere. This, says Armstrong, shows how that choosing the little minority Unitarian movement narrowed his sphere, and left Cronkey, the non-Conformist, unknown. At this Glasgow centenary let us then not forget to hold such a true man in honour.

The Rev. George Eyre Evans, the Unitarian historian, describes how he worshipped one Sunday in 1889 in St. Vincent Street Church during the ministry of Albert Lazenby. By a strange coincidence Dr. Cronkey, then a venerable old man, was also in the congregation—breaking his journey on his way to holiday further north. Eyre Evans also remarks that the "noble-minded" William McQuaker, who founded the Quaker Trust, had just been removed by death from the congregation's midst.

In the last few years, through the generosity of the McQuaker Trust, and with the support of the Scottish Unitarian Association, the interior of Henry Cronkey's church has been modernized, and better provision made for the life and work of the congregation.

A VICAR'S STORY

By John Rowland

A YEAR or two ago there appeared an interesting and entertaining book, entitled *I Turned My Collar Round*, which was a frank picture of a man who became a curate in the Anglican Church. It was lightly and amusingly written, though its very lightness did not hide the serious purpose that underlay the jokes. The author, who called himself "James Insight" (the name is clearly a pseudonym), is now the vicar of a parish not far from London, and in *I Am the Vicar* (Herbert Jenkins; 10s. 6d.), he has continued his story, giving both details of the day-to-day life of a busy clergyman, and of the way in which he reacts to various events that come his way during his first year or two in charge of a church.

The lightness and readability of the previous book are continued; continued also is the seriousness underneath the surface. Even in the description of the service by which he was officially installed as vicar, while the solemnity of the occasion is well brought out, has its amusing moments, and the story of his first Sunday, when (in accordance with both law and custom) he read the Thirty-Nine Articles, instead of preaching a sermon, and so disappointed those "sermon tasters" who had come along to hear what sort of a preacher the new man was, will bring a chuckle to many readers.

The book, however, deserves to be read by ministers of all denominations. The problems, say, of a Unitarian Minister are very different in some respects from the problems of an Anglican clergyman. The huge barracks of a vicarage, for instance, with countless rooms that were totally useless, and so had to be closed up, is a problem which few dissenters have to face. Often a manse is too small rather than too large—which is probably preferable in many respects.

But the occasional rivalries within a congregation, with certain people regarding themselves as especially responsible for certain tasks, are to be found, probably, in all organized bodies, whether churches or clubs or anything else in the way of social societies. Mr. Insight tells an amusing tale of a lady who started an old folks' sewing circle among members of his congregation, and as a result intensely annoyed the secretary of the Mothers' Union, who felt that it trespassed on her preserves. To resolve this situation required all the tact which he possessed. It is his frankness on issues of this kind which makes one feel that "James Insight" must be a pseudonym, for no minister could write, for public consumption, so openly about members of his flock, without taking grave risks, unless his own identity, and in consequence the identity of his church, were safely hidden.

Only on one point does a dissenter take exception to what Mr. Insight has written, and this is something which is implicit rather than explicit in his pages.

This is the calm and quiet assumption that all who reside in the parish are automatically, as a result of their place of residence, members of his church. It is probably not at all easy for an Anglican clergyman to realize that some dissenters are members of a Nonconformist body, not out of pure cowardice (as he would probably say) or because of some squabble with a past vicar, but out of sheer conviction, because some aspect of Anglican theology or Anglican ritual seems to them incredible and impossible.

This apart, however, the book is written in a quiet, friendly fashion, and will have a large circle of interested readers. Those Unitarians who have played any part in an Advance Campaign will find special value in Mr. Insight's description of a parish mission which he organized and carried out; and of the work of the special minister who took charge of a series of mid-week services which were the centre and heart of the mission. Simple services, with hymns, prayers, and a forthright, provocative address, apparently secured larger congregations than the more normal, liturgical services of Morning and Evening Prayer, in accordance with the Anglican Prayer Book. There is, perhaps, a lesson for us all in that.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Simple Faith?

Sir.—There is not only a threefold tradition in our Movement but another more obvious which is two-fold. There is the tradition of "Intellectualism" and the tradition of the "Simple Faith."

To the Intellectual tradition belong a very considerable section of our ministry and a very small section of our people. These are they who are constantly seeking for a religion behind the religions, who want to be different, who are looking for some magic formula in three lines or thirty which when read will burst upon all men like a great light and enable them to deal thereafter without difficulty with "the New Situation of our present age" at least until such time as it changes again.

To the Simple Faith tradition belong a few of our ministers and the great majority of our people. These sustain the fabric of our world. They fill the seats. They contribute the cash. They get up the Sales of Work. They buy the Journals and glance with awe at the utterings of the Intellectuals and turn to the Church Reports. When the new formula comes along it is probable that they will not understand it. They will conclude that they found their Chapels before the "voice" gave utterance to it and will be in them when it dies away. While one must respect and be proud of our Intellectual tradition it is obvious that without the followers of the other it could not long survive. There would be no pulpits and no Journals in which to propound its discoveries.

Apart from the interest of this twofold tradition, which is at least as interesting as the threefold, it has practical applications.

If we are not concerned that our Movement should grow a Church which emphasises the intellectual tradition and has enough people and money to keep going, may be a very pleasant institution to belong to. If, however, we want our Movement to grow, the Simple Faith tradition is its hope. I believe that it was when we did proclaim ourselves to be the people of the Simple Faith that we did grow and people, now probably turning in their graves at the outcome of it, enthusiastically left huge sums to propound it.

I am all for deep voices proclaiming the solution of problems that confront us at the fundamental depth, though they are not the chief of mine at the present time which is petrol rationing and its effect on my scattered congregation. But there are multitudes longing for some simple inspiring message which if it does not explain the universe will at least give them strength and courage to live in it. Most people however highly placed even amongst the learned are simple in the affairs of the soul. There are also many lonely people in the world.

What we want is some modern Hibbert who will provide say a million pounds "to spread Christianity in its most simple and intelligible form" and trustees to see that it is so applied and while this may not take us to the solution of problems at their fundamental depths, or the religion behind the religions, or the ultimate truths about anything it would do a great deal to meet the challenge of the "New Situation" though I presume that is something high above such mundane matters as the provision of a few hundred new chapels and a few hundred well trained happy and enthusiastic ministers in the hundreds of new areas where Unitarianism never was heard of.

I do not despise for one moment the Intellectual tradition. But I plead for more attention to the tradition of the Simple Faith. Our future and even the future of the other tradition lies therein.—Yours,

Belfast.

A. L. Agnew.

Too Intellectual?

Sir.—Mr. J. Robbins seems to be worried concerning any "faith" which may become—as he puts it—"over-intellectual"—I wonder why? He gives us a clue later in his letter when he writes, "To the theist the Eternal Values are grounded in God, whereas to the humanist they have no existence apart from the human mind." And he concludes with the words, "Worship of values springing only from the human mind, and therefore less than it, must be idolatry, just as surely as the worship of a graven image." But I would point out to him that he gives us no valid reason—indeed no reason at all—for separating "God" from "the human mind." I suggest, with great respect, that his mind is in a slight confusion on this issue.

For surely life is one—our evolutionary creative process containing the whole Universe, and in which we as human

beings are a vital dynamic part. Our human personality—with its self-awareness, its power of choice, and its appreciation of the "spiritual values" of Beauty, Goodness, Truth and Love—is the highest achievement of that life process which is still developing and expanding. As I see it "God" cannot be outside this continuous creative life—he is that Life. And therefore he is human personality, and human personality is in him (with all its manifold struggles and sufferings, its defeats and victories). To that extent, and in that sense, God is "a Person." And God himself is "expanding."

As we strive with all our mind (as Jesus put it) to translate into achievement our highest insights we are "loving God—proving and declaring the worth-ship of "spiritual values." At every point where we contact creative life we may, I am convinced, joyfully proclaim "I and my Father are one,"—Thanks be to God!"

We cannot "contract out of" God. Any argument based on the assumption—the false assumption, that we can do so, and have done so—that God to us is "other"—begs the question. I am a Christian Humanist, and proud of it.—Yours,

Working.

Malcolm Rutt.

NEWS REVIEW

Billingshurst: The Billingshurst Women's League held their annual sale at their meeting on Tuesday, December 4. The event which was very successful was opened by Mrs. Richard Marten of Storrington. A presentation was made to Mrs. M. E. Thackray, B.A., who has been the energetic President for 10 years.

Horsham: The Madrigal Choir of Christ's Hospital visited The Free Christian Church, Horsham, for the sixth successive year on Wednesday, December 5. The Church, decorated with holly and a lighted Christmas tree, was quite full and people stood to hear. In the adjoining Church Hall some 40 boys sat down to a supper provided by the church and served in candlelight. At the other end of the Hall were stalls of hand-made Christmas gifts.

Bildest: The result of the Bazaar was most gratifying. £111 14s. 5d. being raised. Donations were received from a wide area.

Lye: The Lye Chapel was filled to capacity on Sunday, November 18. The occasion was an "All Present" Service, at which the preacher was the Minister of the joint Lye-Stowbridge congregations, the Rev. Charles Simpson. The lessons were read by Councillor Miss D. Wrigley (daughter of the Rev. Isaac Wrigley, who served the congregation with distinction from 1891-1924), and Mr. James Gray, who did splendid work as Chapel Secretary, Treasurer and Sunday School Secretary for many years.

A social hour was held in the schoolroom at the close of service when short speeches were made by the Minister, the Chairman of the Congregation, Miss G. Green, Councillor Miss D. Wrigley, Mr. J. Gray and Mr. Leslie Perry.

This year marks the 150th anniversary of the opening of the original chapel, the first place of worship ever built in Lye.

CHURCH FURNISHINGS & STAINED GLASS WINDOWS —AS MEMORIAL GIFTS—



Edith Wrigley
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Memorial Window
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64 Church Street
Lye
64 Church Street
Lye



21 St. Paul's Church
of Lye
Lye



ONE
STAINED GLASS

MALE & SON LTD
St. Paul's Church
Lye

Previously, from 1790-1792, the Rev. James Scott conducted services in licensed dwelling houses on what was known as the Lye Waste. The present chapel was opened in 1861.

A very successful Gift Day was held on November 24. The Chairman at the opening ceremony was Mr. Alfred Sutton, President of the Midland Union, and the gifts of members and friends were received by Miss Ruth Nettlefield, of Birmingham.

Manchester: Dutton: A special service of welcome was held for 14 new registered members at Wilson Street Chapel on Sunday evening December 2. The service was conducted by the Rev. F. Corrier, and the President of the congregation welcomed the new members.

Monkton: At the evening service on Sunday, November 25, the singing was led by the Windsor Prize Band instead of by the organ. The experiment proved most successful and was especially suited to a large church. The band, as well as accompanying the hymns, played several other items. The music was interspersed by appropriate readings by the Minister, Rev. W. H. Waring. The musical service was much appreciated by a large congregation. After the service a retiring collection was taken for the Hungarian Relief Fund which amounted to £12. The recent Bazaar was successful in raising about £370 which will in part pay for the very heavy expenses entailed by lighting, heating and decorating the church.

Stowbury: A successful Bring and Buy Sale was held on Saturday, November 24, at the home of the Rev. Francis Terry and Mrs. Terry, "Glendower", The Mount. Some 40 members and friends attended and the proceeds reached the satisfactory total of £19.

Broadcasting

The Rev. J. Martin Hall, of Northam, has been invited to do the first six programmes in the revival of the series "Think on These Things." These programmes will be broadcast with Wilfred Brown (tenor), Eileen Fowler (soprano) and Dr. G. Thaddeus Hall as organist on the Overseas Service of the B.B.C. from Wednesday, January 9. The theme is "The World Without, the World Within" (Hymns of Worship, No. 101, S. C. Beach). Other hymns included in "Hymns of Worship" will illustrate this theme.

Christmas Greetings

Best wishes for Christmas and 1957 to all friends known and unknown from Miss F. M. Nicholson, Hove.

Miscellaneous

Honorary Secretary required for Hospital League of Friends: Suit person interested social work. Small Honorarium considered. Apply Secretary, Italian Hospital, Queen Square, W.C.1.

Birth

Magpie—On December 7, at their home in Croydon, to Marjorie and Leonard, a son (Richard), a brother for John.

Death

HB—On November 28, in her 72nd year, Louis Hill, beloved wife of Walter Hill, 81 South Road, Stourbridge, passed peacefully away after a long illness patiently borne.

Mr. T. W. Collins

By the death on December 2 of Mr. Thomas William Collins, the Out Street, Evesham, congregation has lost a stalwart supporter. Tom Collins, who earlier in the year attained the great age of 90, came of an old Evesham family. He entered the Out Street Sunday School in the days when it was so large that pupils had to be entered beforehand and take their turn in the queue! He remained throughout his life an indomitable Unitarian. He was apprenticed as a printer to the proprietors of "The Evesham Journal", then in its early days. Later he went to Leigh, in Lancashire, where he remained for forty years in business on his own account. On his retirement many years ago he returned to his native town to occupy the house vacated by the death of his father. For 17 years he was the able Treasurer of Out Street Chapel of which he was also a Trustee. Up to fairly recently, when prevented by failing health, Mr. Collins was a regular attendant at morning services. His wife, also a native of Evesham, predeceased him some years ago and he is survived by one daughter.

E.G.S.

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THE NEW ESSEX HALL REBUILDING FUND

Nineteenth List of Promises and Subscriptions

	£	s.	d.
Swansea Church	23	2	2
Mr. and Mrs. J. W. Churnside, Waterfoot, Lancs.	1	0	0
Taylor Bequest a/c Frieda Taylor	10	10	0
Chatham Unitarian Church	10	0	0
Octagon Chapel, Norwich	17	12	6
Bethlehem Unitarian Church, Newchurch, Lancs.	15	0	0
Mrs. F. Higgins, Lye	5	0	0
Miss Doris Price, Aberdeen	3	0	0
K. C. Cook, Liverpool	5	0	0
Birmingham District Women's League	15	10	0
The Congregation, The Great Meeting House Church, Coventry	3	3	0
The Women's League, The Great Meeting House Church, Coventry	2	2	0
Mr. and Mrs. I. Wilson, Monton	2	6	6
Mr. Cardell, Winton	12	6	6
Mr. Blackett, Monton	2	6	6
Mr. and Mrs. Kelsall, Monton	10	6	6
Mrs. Newton, Monton	2	6	6
The Mines Brooks, Eccles	5	0	0
Mr. Hughes, Eccles	5	0	0
Mrs. Hirst, Monton	2	6	6
Individual Members of Monton Church Youth Group	1	10	0
Miss E. A. Birks	15	16	6
T. W. Page, Ullet Road Church, Liverpool	5	0	0
S. A. Woolven, Ullet Road Church, Liverpool	2	2	0
Mrs. M. P. Stewart, Ancient Chapel, Liverpool	2	2	0
Mr. and Mrs. C. Buckley, Bury	1	1	0
Bank Street Unitarian Sunday School, Bury	5	0	0
Mr. and Mrs. B. Fletcher, Bury	18	9	9
Miss Joan Marchman, Bury	7	8	8
Scholars of Bank Street Unitarian Sunday School	10	9	9
Mrs. E. C. Patrick—In memory of her mother.			
Mrs. N. Forrest	5	0	0
Members of Boston Unitarian Chapel	4	12	0
Members of Coalville Unitarian Church	12	0	0
Rev. W. Barr, Rochdale	1	0	0
Mrs. W. Barr, Rochdale	1	0	0
Rev. & Canon, Abchurch	4	10	4
The Free Christian Church, Doncaster	14	0	0
Flowers Field Church, Hyde	20	0	0
Old Meeting (Unitarian) Church, Great Yarmouth	10	10	0

Mr. and Mrs. S. Tempest, Broadway Avenue Church, Bradford	5	0	0
Mr. and Mrs. J. Cowperthwaite, High Pavement Chapel, Nottingham	5	0	0
Miss Florence Moore, Highgate Unitarian Church	5	0	0
Oakfield Road Church, Clifton, Bristol	2	12	6
Barton Street Unitarian Chapel, Gloucester	3	1	0
Robert P. Austin, Birmingham, 17	1	0	0
Blackburn Unitarian Association	5	5	0
Mexborough Unitarian and Free Christian Church	7	15	0
E. H. Jackson, Liverpool, 23	2	2	0
W. Bruton, Carshalton, Surrey	2	5	0
Essex Church, London	12	15	0
The Free Christian Church, Crewe	3	0	0
Abbey Chapel, Tavistock, Devon	20	0	0
W. C. Woodward, High Pavement Chapel, Nottingham	3	3	0
Miss G. Colton, High Pavement Chapel, Nottingham	2	0	0
Mrs. Eric Swanwick, Chesterfield	50	0	0
The Evening Women's League, Altrincham Unitarian Chapel	5	0	0
Rev. J. Horner and Mrs. Short, Colne	2	2	0
Park Lane Sunday School, Wigan	12	0	0

£534 7 2

(C indicates seven-year Covenants and includes Income Tax at the present rate of 6s. 6d. in the £.)

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This list 534 7 2

56,154 8 11

Deduct adjustment for double entries and
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Christmas Appeal

Sir,—Once again the Christmas season is upon us and I should like to remind friends of the work of the Bell Street Mission. I know that there are new and varied calls on the generosity of your readers, but we still look for their support in seeing the lot of those among whom we labour, especially the old and the young. Persons provide but the bare essentials of life. We would like to add a little more at this time so that it may be a happy Christmas for them. Our Treasurer, Mr. P. H. Milton, is also anxious because of the lack of financial assistance to enable us to maintain our normal activities!

Gifts—kindly state for which purpose—will be gratefully acknowledged, and may be sent to:

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